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BAITUL FUTUH MOSQUE, MORDEN



Hadhrat Khalifatul Masih II رضی اللہ عنہ at Wembley Conference 1924

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Majlis Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

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Editorial

Khilafat -The Second Manifestation of God's Grace

A distinct resemblance exists between the first and the second periods of Islam. A difficult time dawned on Islam immediately following the Holy Prophet's (pbuh) departure from this world. Through the blessings of his Khilafat, Hazrat Abu Bakr (ra) was able to strengthen Islam and established Khilafat on firm ground. During the period of second Khilafat, Hazrat Umar (ra) was able to give a distinct shape to the Islamic administration and established a magnificent system of state.

In the same way, during the second period of Islam, the Ahmadiyya Jama'at suffered a setback following the demise of the Promised Messiah. It was so severe that it caused a threat to the very existence of the Jama'at. Opponents openly expressed their joy, and hoped that the Jama'at would be shattered into pieces. During this tremulous period, Hazrat Khalifatul Masih I had to face not only external opponents but also had to resist internal attacks. By the grace of Allah Almighty, a new lease of strength was bestowed to the Jama'at under the leadership of Hazrat Khalifatul Masih I. Due to his strong will and determination, he was able to establish the institution of Khilafat on a firm base. During his Khilafat, Hazrat Musleh Mau'ood, the Second Successor of the Promised Messiah, was able to organise a magnificent system for the Jama'at, just as Hazrat Umar did in his time.

The Promised Messiah was given glad tidings about his mission - Allah Almighty would raise people in his subordination who would spread his message to the corners of the world. Firstly, he was promised to have a son who would be a precedent of his resolution and steadfastness. He would accomplish his mission in a most magnificent way. Secondly, an institution of Khilafat would follow as a second manifestation of God's Grace, and, due to their spiritual powers, his successors would function as a central force for the Jama'at. They would continue to nurture spirituality and guide the Jama'at to attain unparalleled heights.

Even during the first Khilafat, Hazrat Musleh Mau'ood's work reflects his zeal and his administrative abilities to organise the Jama'at. Right at the beginning of his Khilafat, it became his priority to establish the organisation on firm grounds. His instructions to the first Khilafat Conference in 1914 reflect his desire to establish such a system which could face all kinds of difficult situations. He wished to establish a powerful system which could meet all the challenges as were faced by the Islamic state in the early periods.

The most important task was to train the members of the community and stress upon them that Khalifatul Masih, as deputy of the Promised Messiah, is the spiritual head of the Jama'at and that everybody owes complete submission to him. He stressed that this point is of paramount importance to the very survival of the Jama'at and, without it, no progress or even existence can be guaranteed. The Jama'at would not be able to achieve the purpose of its creation and would be doomed in the same way that nobody can survive without a heart and a brain. For the same reason, he introduced the pledge for the auxiliary organisations that we endeavour to guard the institution of Khilafat and also instil the same venture in our future generations. He said, *"Remember well that all your progress depends entirely on the institution of Khilafat. The day you fail to realise this or you do not adhere to this, this very day will be day of your destruction. But if you realise and adhere to the institution of Khilafat, you will never perish even if the whole world turns against you."* (Darsul Quran, p. 73).

(continued on page 15)

Darsul Qur'an

What to spend to win the pleasure of Allah?

يَسْئَلُوْنَكَ مَاذَا يُنْفِقُوْنَ ۖ قُلْ مَآ اَنْفَقْتُمْ مِّنْ
خَيْرٍ فَلِلْوَالِدَيْنِ وَ الْاَقْرَبِيْنَ وَ الْيَتٰمٰى وَالْمَسٰكِيْنِ
وَ ابْنِ السَّبِيْلِ ۗ وَ مَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ
عَلِيْمٌ ﴿٢١٦﴾

"They ask thee what they shall spend. Say 'Whatever of good and abundant wealth you spend should be for parent and near relatives and orphans and the needy and the wayfarer. And whatever good you do, surely Allah knows it perfectly well.'"(Al-Baqarah, 2:216)

Commentary:

When the Companions of the Holy Prophet were told that they could not win the pleasure of God and enter Heaven unless they were made to pass through sufferings and afflictions like those that had gone before, they at once signified their readiness to part with their wealth and property in the cause of God and asked the Holy Prophet to let them know what they should spend in order to win the promised Heaven. They were so eager to win the pleasure of God and attain spiritual progress that they did not wait for the threatened trials actually to overtake them, but were prepared to make every kind of sacrifice in advance. They simply wanted to be told what form their sacrifice should take.

In reply to their eager question, God's reply also indicates a sort of eagerness, as if He meant to impart to the faithful the relevant commandment in its entirety, without waiting for any further question on their part; for whereas their question related only to "what" they should spend, God's answer goes a step further, describing also "on whom" the money is to be spent. As to the question, what is to be spent, the answer is "good and abundant wealth", hinting that the money to be spent should be (1) well-acquired and (2) abundant. In moments of great national need there can be no hope of success unless people spend freely and generously. But as free and generous expenditure carries with it the danger of weak people resorting to acquiring wealth by unfair means, therefore the condition about the money being "good" has been added.

As to the other part of the anticipated question i.e. on whom should the money be spent, the Holy Qur'an says that money should be spent *on parents and near* relatives (lit. near ones) *and orphans and the needy and the wayfarer.* These five classes include all such persons as generally stand in need of help. The two first-mentioned classes include relatives, neighbours and friends who go to form the group that immediately surrounds a man and must claim his first attention, owing to personal relationship or personal contact. Then follow two classes that deserve help owing to their particular circumstances, orphans being without anyone to support them and the needy without any means of support. Lastly comes the wayfarer, whose claim consists in his being a stranger, with no friend, no relative and no supporter. By pointing out these five classes as deserving of help, the Holy Qur'an desires to hint that unless the entire community, including those who come to stay with them temporarily, is prepared to fight in the cause of Allah and unless the well-to-do classes help the weaker ones in their preparation for the national struggle, Muslims cannot present a united front nor can their efforts bring about the desired result. Each and every person must gird up his loins to contribute his fullest possible share, and those who cannot do so for want of means must receive help from others who can afford such help.

Dars-ul-Hadith

Enjoining Good and Forbidding Evil

Abu Sa'id Khudri relates that he heard the Holy Prophet say: He who from among you observes something evil should reverse it with his hand; if he is unable to do that he should condemn it with his tongue; if he is unable to do that he should at least resent it in his heart; this is the lowest degree of faith (Muslim).

Ibn Mas'ud relates that the Holy Prophet said: Every one of the Prophets raised before me had devoted disciples and companions who followed his practice and obeyed his directions. These were followed by those who said that which they did not do, and did that which they were not commanded. He who challenges them with his hands is a believer, so also he who challenges them with his tongue, and so also he who challenges them with his heart. Beyond this there is not a grain of faith (Muslim).

Ubadah ibn Samat relates: We made a covenant with the Holy Prophet to hear and to obey in adversity and in prosperity, in hardship and in ease; to endure being discriminated against, and not to dispute the assumption of authority by others, except in a case of open repudiation of faith such as is condemned by clear authority; to tell the truth in every contingency and not to mind in that behalf any reproach or rebuke (Bokhari and Muslim).

Nu'man ibn Bashir relates that the Holy Prophet said: The case of those who observe the limits set by Allah and those who are careless about them is like passengers on a ship who cast lots to determine who should occupy the upper deck and who should be on the lower deck and disposed of themselves accordingly. Those who were on the lower deck passed through those of the upper deck whenever they had to fetch water. So they said to the occupants of the upper deck: If we were to bore a hole through our part, we would not then have to trouble you. Now, if the occupants of the upper deck were to leave the others to carry out their design they would all perish together; but if they were to stop them from carrying it out they would all be saved (Bokhari).

Umm Salamah (wife of the Holy Prophet) relates that the Holy Prophet said: There will be appointed in authority over you some in whose case you will recognise some of their actions as being in conformity with the law and others in conflict with it. Then he who refrains from following their example will be secure, and he who resents it will be guiltless; but he who is pleased and follows them will be accountable. He was asked: Messenger of Allah, shall we not fight them? He said: Not so long as they maintain the Prayer services among you (Muslim).

Zainab relates: The Holy Prophet came in one day in great perturbation saying: There is no one worthy of worship save Allah. Woe unto the Arabs from the evil that is approaching. A breach has been made in the wall holding back Gog and Magog of this size; and he made a circle of his thumb and forefinger. I said to him: Messenger of Allah, shall we be destroyed while there are a number of the righteous among us? He said: Yes; when evil becomes widespread (Bokhari and Muslim).

Abu Sa'id Khudri relates that the Holy Prophet directed: Refrain from sitting in the streets. It was said to him: Messenger of Allah, we cannot help sitting in the streets. There is no other place where we can sit and discuss matters. He said: In that case fulfil the obligations due to the street. He was asked: What is due to the street? He said: Restraining of looks, removal of obstructions, reciprocation of greetings, enjoining good and forbidding evil (Bokhari and Muslim).

Ibn Abbas relates that the Holy Prophet noticed a gold ring on the finger of a man, took it off it and threw it away saying: One of you inclines towards a brand of fire and places it on his hand. After the Holy Prophet left, someone said to the man: Pick up the ring and make use of it in some other way. He said: The Holy Prophet has thrown it away, I shall never pick it up (Muslim).

Writings of the Promised Messiah (as)

A Grand Heavenly Sign - Prophecy of Hadhrat Musleh Ma'ud

God Almighty, the Lord of Honour and Glory, Merciful, Benevolent, Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name) has vouchsafed to me the following revelation:

"I confer upon thee a sign of My mercy according to thy entreaties and have honoured thy prayers with acceptance through My mercy and have blessed this thy journey. A Sign of power, mercy and nearness to Me is bestowed on thee, a Sign of grace and beneficence is awarded to thee, and thou art granted the key of success and victory.

Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death, and those who are buried in the graves may emerge therefrom, so that the superiority of Islam and the dignity of God's Word may become manifest unto the people, and so that truth may arrive with all its blessings and falsehood may depart with all its ills; so that people may understand that I am the Lord of Power and do what I will and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger, Muhammad the chosen one, on whom be peace, may be confronted with a clear Sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive an intelligent youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit, and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterized by grandeur, greatness and wealth.

He will come into the world and will heal many of their ills through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah, for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear).

It is Monday, a blessed Monday. Son, delight of the heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of the manifestation of Divine Majesty. Behold a light cometh, a light anointed by God with the perfume of His pleasure. He will pour His spirit upon him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and people will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed." (Ishtihaar, 20 February 1886).

In his announcement of 22 March 1886, the Promised Messiah stated about the above prophecy:

"This is not only a prophecy, it is a grand heavenly Sign, which Almighty God has shown for demonstrating the truth and greatness of the gentle and compassionate Prophet, Muhammad, the chosen one, peace and blessings of Allah be on him and his people. This Sign is a hundred times greater, better, more perfect, more exalted and more complete than bringing a dead one back to life. Such an event, the possibility of which is open to question, merely means to bring a spirit back to life by supplication to God. In this instance God, the Almighty, has through His great grace and benevolence and through the blessings of the Seal of the Prophets, peace and blessings of Allah be upon him and his people, by accepting the supplications of this humble one, promised to send a blessed spirit whose manifest and hidden blessings will spread throughout the earth. It might, on the surface, appear like bringing to life a dead person, but reflection would show that it is a far better Sign than reviving a dead person. Reviving a dead person means to win back a soul through supplication, but what a tremendous difference is there between those souls and this soul."

Instructions of Hadhrat Khalifatul Masih V

In his faith-inspiring Friday Sermon of 27th May 2005 Hadhrat Khalifatul Masih V spoke on the divine establishment of Khilafat. In anticipation of the 100 years of Ahmadiyya Khilafat in 2008, Huzoor appealed to members of the Jama'at to engage in worship and prayers, and specified the following:

1. Recite Surah Al Fatiha seven times daily, reflecting over it so that you are saved from trials, disorder and dajl (Antichrist).

☆ بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ ۔
اَلۡحَمۡدُ لِلّٰهِ رَبِّ الۡعٰلَمِيۡنَ ۔
اَلرَّحۡمٰنِ الرَّحِيۡمِ ۔
مٰلِکِ يَوۡمِ الدِّيۡنِ ۔
اِيَّاكَ نَعۡبُدُوَاِيَّاكَ نَسۡتَعِيۡنُ۔
اِهۡدِ نَاالصِّرَاطَ الۡمُسۡتَقِيۡمَ۔
صِرَاطَ الَّذِيۡنَ اَنۡعَمۡتَ عَلَيۡهِمۡ ۔
غَيۡرِ الۡمَغۡضُوۡبِ عَلَيۡهِمۡ وَلَا الضَّآلِّيۡنَ۔

2. Recite the following prayer abundantly.

☆ رَبَّنَااَفۡرِغۡ عَلَيۡنَاصَبۡرًا وَّثَبِّتۡ اَقۡدَامَنَا
وَانۡصُرۡنَاعَلَى الۡقَوۡمِ الۡكٰفِرِيۡنَ۔

Rabbana afrigh 'alayna sabra(*n*) wa thabbit aqdaamana wansurna 'alal qawmil kafireen

"O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people."

3. A prayer that is most significant in keeping hearts straight. Hadhrat Nawab Begum Sahiba saw in a vision that the Promised Messiah (on whom be peace) enjoined reciting it abundantly:

☆ رَبَّنَا لَا تُزِغۡ قُلُوۡبَنَابَعۡدَ اِذۡهَدَيۡتَنَا وَهَبۡ
لَنَامِنۡ لَّدُنۡكَ رَحۡمَةً ۔اِنَّكَ اَنۡتَ الۡوَهَّابُ۔

(Surah Al-Imran verse 9)

Rabbana la tuzigh quloubana ba'da ith hadaytana wa hab lana min ladunka rahmatan inaka antal wahhab
" Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower."

4. Also the prayer:

☆ اَللّٰهُمَّ اِنَّانَجۡعَلُكَ فِىۡ نُحُوۡرِ
هِمۡ وَ نَعُوۡذُبِكَ مِنۡ شُرُوۡرِهِمۡ ۔

Allahumma inna naj'aluka fi nu'hourihim wa na'outhu bika min shurourihim
" O Allah! We make You a shield against the enemy and we seek Your protection against their evil designs."

5. Huzur[aba] enjoined to profusely engage in Istaghfar; to recite:

☆ اَسۡتَغۡفِرُاللّٰهَ رَبِّىۡ مِنۡ كُلِّ ذَنۡبٍ وَّاَتُوۡبُ اِلَيۡهِ۔

Astaghfirullaha Rabbi min kuli tha(*m*)bin wa atoubu ilayhe
" I beg pardon of Allah, my Lord, for all my sins and I turn to Him."

6. Huzur[aba] enjoined to recite "Salat un Nabi" (Durood Sharif) abundantly, he said each Ahmadi should pay particular attention to this in the next three years:

☆ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ
كَمَا صَلَّيۡتَ عَلٰى اِبۡرَاهِيۡمَ وَعَلٰى اٰلِ اِبۡرَاهِيۡمَ
اِنَّكَ حَمِيۡدٌ مَّجِيۡدٌ ۔

☆ اَللّٰهُمَّ بَارِكۡ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ
كَمَا بَارَكۡتَ عَلٰى اِبۡرَاهِيۡمَ وَعَلٰى اٰلِ اِبۡرَاهِيۡمَ
اِنَّكَ حَمِيۡدٌ مَّجِيۡدٌ۔

In addition Huzur[aba] enjoined to say **two nawafil prayers everyday** for the progress of the Community and to keep **one nafl (optional) fast each month** with the intention that may Allah keep the Ahmadiyya Khilafat established forever. *Insh'Allah.*

Address of

Hadhrat Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز

at Majlis Ansarullah Ijtema

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(Published with responsibility of the editorial board)

After reciting Tashahhud, Ta'awwaz and Sura Al-Fatihah, Huzoor recited the following verses of the Holy Qur'an:

"And when Jesus perceived their disbelief, he said, 'Who will be my helper in the cause of Allah?' The disciples answered, 'We are the helpers of Allah. We have believed in Allah.' And bear thou witness that we are obedient." (3:53).

"And as for the foremost among the believers, the first of the Emigrants and the Helpers, and those who followed them in the best possible manner, Allah is well pleased with them and they are well pleased with Him; and He has prepared for them Gardens beneath which flow rivers. They will abide therein for ever. That is the supreme triumph." (9:100).

"O ye who believe! Be helpers of Allah, as said Jesus, son of Mary, to his disciples, 'Who are my helpers in the cause of Allah?' The disciples said, 'We are helpers of Allah.' So a party of the children of Israel believed, while a party disbelieved. Then We gave power to those who believed against their enemy and they became victorious." (61:15).

Huzoor then said:

Once, Hadhrat Musleh Maud (may Allah be pleased with him), in an address to Ansarullah, drew attention to and explained that the word *'Ansar'* has been used for believers twice in the Holy Qur'an: Once for the disciples of Hadhrat Isa (as) and once for the Companions of the Holy Prophet (pboh).

It is a very significant and important point. If Ansar reflect upon this in depth, Majlis Ansarullah could become the most active organ of the Ahmadiyya Jama'at. If we assess our responsibilities with deep understanding, and to what extent we are discharging those, we will realise that there is still a huge ground to cover.

In the Holy Qur'an where *Ansar* is mentioned in relation to Hadhrat Isa (as), there is one place where Hadhrat Isa (as), having learnt that his people had rejected his teachings and had refused to worship accordingly, proclaims that a majority of his nation have spurned his teachings and have refused to follow commandments. He asked his disciples if there were any fortunate ones amongst them who could become his assistants and helpers in conveying the message of Allah and acting upon His Commandments? The disciples answered, *'We are the helpers of Allah! We declare that we have believed in Allah and rank in the front line with complete faith, submission and obedience to Allah.'* Then in another place, referring to the disciples of Jesus, Allah says that those people claim that they have complete faith and obey the commands of the Prophet.

A similar scenario arose in this age when the believers claimed that they had accepted the Imam of this age and entered his Jama'at and pledged to follow his teachings faithfully. Then, when you are called that like the helpers of Jesus, you should become helpers in propagating the faith and spread his teachings in the world. However, you cannot fulfil this task until your faith is strong; this task cannot be accomplished by merely professing that we have accepted the Imam of this age.

Examples of the Companions of the Holy Prophet (pboh)

When we talk about the period of the Holy Prophet (pboh), we note that the Companions of the Holy Prophet (pboh) did not just say *'We believe in you'*, but set magnificent standards of their sacrifices. In this age too, you will not attain faith by merely saying that we have accepted the Imam of the age.

Allah the Almighty has made it clear by giving the example in the Holy Qur'an of the Beduoins and those from the villages who say *'We have believed.'* Allah says, *'Ay Prophet (pboh) let them know that so far it is just their claim that they have believed.'* You can, of course, say 'We have accepted obedience', but the state of submission will only transform into the state of belief when nothing will remain yours and everything would be for the sake of Allah.

The Promised Messiah (as) says, *'The believers are those whose actions testify their belief. Belief is registered in their hearts and they strive to attain the pleasure of Allah as their highest priority. They tread the fine and narrow path of Taqwa for the sake of God and are completely absorbed in His love. They keep their distance from everything which is a barrier between them and God, whether it be their conduct or behaviour, or negligence or laxity."* (Tabligh-e-Risalat, vol. 10, pg. 103; Tafseer Masih-e-Maud, vol. 4, pg.225 and 226).

A *'Nasir'* who has moved up to the age of forty years should have attained a deep understanding, and should be conscious of the decrease (in numbers of years) in his life with the increase in his age. He should have more fear of Allah than ever before, and with his faith in the Holy Prophet (pboh) and having entered the Jama'at of his Messiah and Mahdi, should raise his standard of being a helper of Allah considerably. All along he should bear in mind that he has to attain the pleasure of Allah by following the narrow path of *Taqwa* where not even an iota's worth deviation of any kind is entertained. It is a difficult task to accomplish but for a believer this is the task that he should attend to.

Standards Required of an Ansar

A person who has pledged to be part of *'Ansarullah'* could only acquire such a magnificent status of faith when the love of Allah in him supersedes all other forms of love; be that the love of wealth, progeny or anything else. That is the standard which every true believer should try to achieve.

The Promised Messiah (as) says:

"God, addressing me, said that I should let my Jama'at know that those who believe and their belief is totally pure without being sullied by worldly pleasures, and whose faith is not polluted by hypocrisy or cowardice and who are not bereft in any sense of faith, would be amongst the favourites of Allah, and Allah says that it is they who are firmly established on sincerity. (Ruhani Khazain Vol.20, p 309)

That is then the true standard of faith. When a person enters in this age group, as I said, when life is on the decline, it is absolutely important that an even greater attention is given to this matter. Our slogan *'We are helpers of Allah'* should be purely for the sake of Allah and for seeking His pleasure. Every step that we take in His path should be one that takes us closer to Him. Our focus should be on the worship of Allah, our attention should be on being prepared to offer any sacrifice for conveying the message of Allah and we should be setting high moral standards.

Fulfilling the rights of mankind should be our objective along with instilling high morals in those around us and exerting out full efforts in discharging our obligations towards mankind. There should be no negligence in discharging our responsibilities, which include obligations to Allah and obligations to mankind. We should never be negligent. When such qualities develop in us then we can say that in fulfilling our pledge we have tried to follow the footsteps of those who are called the Companions of the Holy Prophet (pboh) whose examples of fulfilling their pledge is a beacon of light for us.

There were two kinds of people. One group is known as 'Muhajir' (Emigrants) and the other, 'Ansar' (Helpers). As far as becoming Ansar like the disciples of Jesus (as) is concerned, when the Companions of the Holy Prophet (pboh) received Allah's directive 'become the helpers of the faith of Allah', everyone whether, Muhajir or Ansar, rushed to join in the race for the honour and their performance was amazingly superb. All those extraordinary standards of sacrifices and a complete transformation that we observe manifested among the Companions were on account of their extraordinary love for Allah and His Prophet (pboh). That love sprouted from the progress of their firmness in faith. The standard of their worship was matchless. The standard of their sacrifice of life, wealth and time for the sake of their faith was also matchless. Their standards of mutual love and care for each others' rights were truly amazing. Those were the people about whom Allah the Exalted had said:

"And as for the foremost among the believers, the first of the Emigrants and the Helpers, and those who followed them in the best possible manner, Allah is well pleased with them and they are well pleased with him; and He has prepared for them Gardens beneath which flow rivers. They will abide therein for ever. That is the supreme triumph." (9:100).

Those are the people who serve as our model and who fulfilled their pledges and became the heirs of Allah's bounties and His grace.

At this point, I wish to mention something about the group called Ansar. Prior to the migration of the Holy Prophet (pboh) from Mecca to Medina, the Ansar had not benefited much as did the early

Muslims of Mecca, until the Holy Prophet migrated to Medina, and strengthened their faith. However, at the time of migration when the Holy Prophet (pboh) introduced the system of *'Mwakhat'* (brotherhood), the Ansar set a glorious example of discharging the rights of their brothers to the extent of bequeathing to their fellow brethren a half of their properties and income. They began to share everything, including food. When the impact of the company of the Holy Prophet (pboh) and Divine Power ignited their hearts with the love of Allah, they developed the understanding to discriminate between '*We believe*' from '*We obey*'.

During the Battle of Badr a beautiful response was given by a leader of Ansar when the Holy Prophet (pboh) consulted them. Every time when the Holy Prophet showed them how they should fight in battle, the Muhajirs would stand and declare that they would fight in front of the Holy Prophet, and at his rear, and to his right and to his left. But the Holy Prophet (pboh) continued to ask how they should fight in the battle. At that, one leader of Ansar stood up and said: "*Perhaps the Holy Prophet (pboh) means us (i.e. Ansar) to respond.*"

The Holy Prophet replied '*Yes*'. To that, the leader of Ansar said, '*Then our reply is that the first treaty with you was agreed before your arrival in Medina and it was to give you protection at a time when the enemy attacked you in Medina, but we did not accept the responsibility to protect you outside Medina. Now you are standing in the field of Badr, outside Medina and seek our opinion."* The Holy Prophet confirmed that this was why he sought their opinion. The leader of the Ansar said:

"Our submission now is that when the first treaty was concluded, we were not fully aware of your adorable self and your lovely teachings. Today, the reality has fully unfolded and every aspect of your mission has come to light. Today, O Prophet of Allah! The question of that treaty does not arise. We will not respond like the companions of Moses, by saying 'Go thou and thy Lord and fight and here we sit.' (Chapter 5, verse 25). Nay!

Our reply is the same as that already given by the Muhajirs that we will fight on your right, and on your left, in front of you and behind you, and the enemy will not be able to reach you without trampling on our corpses. If you order us to, we will even run our horses into the ocean."

Arabs were generally afraid of water because they lived in the desert and the ocean was far away and they had little notion of it. But their faith created in them such courage that they were prepared to run their horses into the ocean at the orders of the Holy Prophet (pboh). That was the splendid example of the devotion that the Ansar demonstrated having benefited from the Divine Power of the Holy Prophet (pboh).

Let us then look at the example of the Ansar during the Battle of Uhad. One 'Nasir' who was nearing death on the battlefield and whose body had been broken to fragments because of the horrendous injuries he had endured, was asked his last wish. He did not express any concern about his wife or children. Instead, his only concern was for the Holy Prophet (pboh). He said:

"Please convey my salaam to my relatives and inform them that I am dying, but I am leaving behind in your custody a holy trust of Allah. As long as I was alive I protected this holy trust and never cared about my life. Now I advise you, if you really have any regard for my last words, then guard this Messenger (pboh) even if you have to sacrifice your lives. I hope you are all inundated with the love of the Holy Prophet (pboh) and you will care not for your lives."

These were the examples of those excelling in faith. When they declared 'We are helpers of Allah' they sacrificed everything for His sake, His Prophet and His faith. Such are the examples which Ansarullah of today need to demonstrate. As I mentioned earlier, you seriously need to ponder over the words *'Ansarullah'* and the pledge which you recite in your meetings and gatherings.

Today, you are not being asked to use the sword. You are not asked to throw yourselves into the battlefields. You are not asked to confront guns and bombs. You are required to fulfil the obligations to Allah and His creation. Set such standard of worship which would be a model for Khuddam and Atfal. Become models for your wives and for your daughters. Your sacrifices should also be such that others can benefit by your example.

In the Friday Sermon two days ago, I presented a survey of UK Jama'ats. This survey should shake you. Usually, the best period of one's earnings is between the ages of forty and sixty. Look at your promises and look at your pledge and the standard of your sacrifices.

It is narrated in a hadith that what you have spent on yourself or in the way of Allah is your saving. What you leave behind is of no use; it is no more yours. But there are prescribed limits set that you spend moderately on yourselves and spend only that which is necessary.

In the financial review that I presented on Friday, the sacrifices of the Ahmadis in Pakistan were the best of all. There was a marked increase in sacrifices over the last year. Their total collection was also considerable. Why is it that while you were there, in spite of poor circumstances, you made great sacrifices, but when you come here, you began to think of other needs? Pay attention to this matter. The standards that you will set today will become an example for this Jama'at. Keeping in view the scale to which you wish to raise your future generations, you will have to set by your own high targets.

It has also come to my notice that there is still considerable room for improvement in Tahrik-e-Jadid. There is a need to pay serious attention to it. In some Jama'ats, more than a half of the members are not participating in Tahrik-e-Jadid. The situation for Waqf-e-Jadid is perhaps also similar.

Ansar should now take up this responsibility that they have a major role to play in increasing the number of participants. Firstly, each Nasir should review his own situation that he is participating one hundred percent in these blessed schemes. Then each one should try to include his wife and children in it as well. When your attention will be on these sacrifices, then after raising the slogan of Ansarullah, your other great responsibility which is part of your pledge is protection of Khilafat. Inculcate with prayers the spirit of total obedience to Khilafat in your children and your wives, and fulfil your duties to Allah the Exalted. Do not be satisfied with a superficial notion that the community of believers are promised Allah's rewards but concentrate on that who are those who have been promised the blessings of Khilafat. Nourish and wholly develop this spirit within yourselves.

Influence your next generation in a positive manner

The Promised Messiah (as) was assured of the continuation of special favours and Insha Allah, those will definitely continue. But as I said earlier, you should raise your standards so high to become a true believer that you are accepted on the same level as those given the promise of special favours. Do not merely keep an eye on the secular education of your children but provide them with a religious atmosphere in your homes. Link your children with Mosques and Salat centres. Draw their attention to acquire knowledge of faith. Draw their attention to learning the Holy Qur'an. The mothers somehow help their children read the Holy Qur'an or seek the help of someone who can. Often, the 'Amin' ceremony on completion of the Holy Qur'an is held, after which no further supervision is accorded. It is the duty of fathers to keep on drawing the attention of children to this matter. When they step into their youth, and begin spending time away from home, then they are no longer in the control of their mothers. Keep a friendly relationship with them. When they come home, discuss with them matters of the world outside. Guide them and help them to distinguish between good and bad. By doing that, you will be able to influence your next generation in a positive manner. You will rank amongst those believers who were promised Khilafat. So set virtuous examples in your worship, because Khilafat has a deep connection with those devoted to worship. Pay attention to your financial sacrifices because it has a very significant connection with Khilafat.

In this age, the Promised Messiah (as) has made it abundantly clear by connecting financial sacrifices through the institution of Wasiyyat with Khilafat. Hadhrat Khalifatul Masih II (ra) said at the time of the initiation of Tahrik-e-Jadid, that it is like a matrix of the institution of Wasiyyat. Those who cannot join Wasiyyat need to pay attention to Tahrik-e-Jadid. Those who have joined Nizam-e-Wasiyyat, will, through their sacrifices, pay attention to offering greater sacrifices so that for the strength of Khilafat and the propagation of Islam, every member and individual of the Jama'at, young or old, takes part. Therefore, inculcate the spirit of sacrifice in the old and the young. It is the task of the elders, and Ansarullah to develop this spirit and establish high standards of obedience to the Messenger of Allah (pboh). Set high standards in obedience to Nizam of the Jama'at and obeying Khilafat and instituting similar high standards in your progeny and your wives and children, because obedience is absolutely vital to perpetuate this institution. The Promised Messiah (as) said, that obedience should be genuinely pure.

May Allah the Exalted enable us all to promulgate this spirit and passion so that we can see the promises of the victory of Islam being fulfilled in our own lives.

Hadhrat Maulana Zulfiqar Ali Khan Gohar رضی اللہ عنہ

(Translated by Hameeduddin Nasir Malik)

Hadhrat Maulana Zulfiqar Ali Khan Sahib Gohar belonged to the Yusaf Zai clan of Pathans who lived in the present frontier province of Pakistan. This tribe had always been held in great esteem for their valour and for defending their independence fiercely. History shows that they not only defended their independence but they also successfully ruled their territory at various times. It is from such a background that Hadhrat Khan Sahib came into the folds of Ahmadiyyat the true Islam and then shone like a real diamond. His sincerity and faithfulness towards Ahmadiyyat stands out in the history of the Jama'at.

Family Background

Maulana Sahib was the eldest brother of Maulana Shaukat Ali Khan and Mohammad Ali Johar, the heroes of the Indian liberation movement, also known as Ali Brothers. He belonged to Munder branch of Yusaf Zai clan whose glorious ancestral head was Mir Ahmad Khel. History tells us that a famous person of the Munder branch, named Hayat Khan, decided to leave his ancestral home and headed for India. He, with some of his men, reached Northern part of India passing through Punjab on his way. He ruled various areas there. It is mentioned in "Tareekh Azad Pathan Yusaf Zai" that:

"As early as in the time of Zaheeruddin Babur in India Yusaf Zai started establishing their princely states in India whose traces can be seen in the form of princely states of Rampur, Juna Gadh, Tonk and Manadawar." (Tareekh Azad Pathan Yusaf Zai, Page: 613)

The period of this family's rule extended from 16th century right until the liberation movement of India of 1857. His family settled firstly in Najeeb Abad and then later at Rampur.The father of Hadhrat Maulana Zulfiqar Gohar Sahib, Majid Abdul Ali, as well as his progeny, had always been referred to as from Rampur. Abdul Ali Khan Sahib was a major in the Army. He carried out distinguished services in the Indian Army under the British. He was blessed with one daughter and 5 sons: Bunday Ali Khan, Hadhrat Maulana Zulfiqar Ali Gohar, Shaukat Ali Khan, Nawazish Ali Khan , Maulana Mohammad Ali Johar, and Ahmadi Begum. His mother Bano Begum (who was later affectionately referred to as Bi Amman) descended from the family of Nawab Darwesh Ali Khan (Punj Hazari, the one commanding a legion of five thousand fighting men) and was the daughter of a wealthy rich noble from Sambhal. (Kalam-e-Gohar; Biography, Page 16)

EARLY LIFE

Hadhrat Khan Sahib was born in 1869 at Rampur. He was only 11 when his father passed away. His elder brother also died in the prime of his youth and 3 brothers and a sister were still very young. He had his early education in Breli and was sent to Aligarh for higher education. Due to the adverse financial circumstances of his family he had to discontinue his education and worked as an Inspector of the department of Excise and Duty for the period 1894-1895 and it was then that he learnt about the Ahmadiyya Movement. He was later promoted to the rank of Tehsildar. But when he was raised to the rank of Assistant Commissioner, he resigned his post to take up the post of Superintendent of the Department of Excise and Duty with the Nawab of Rampur. After sometime he came back to work for the British but soon got tired of working for the material gains and decided to devote his life for the service of Islam.

Introduction to and Acceptance of Ahmadiyyat

According to the archives of history of Ahmadiyyat, Hadhrat Khan Sahib took Bai'at (Oath of Allegiance) in 1900 through a letter. Professor Habibullah Khan Sahib (son of Maulana Zulfiqar Khan Sahib) writes:

"In 1888 the newspaper "Riaza-ul-Haq" published a letter of the Promised Messiah addressing Mr. Alexander Webb, then American Ambassador to the Philippines. As soon as he, Maulana Zulfiqar Ali Khan Sahib, read that letter he knew that the long awaited Promised Messiah had finally appeared. My respected father stated that in his heart of hearts he knew that the Promised Messiah was the chosen one and he told his younger brother and another person who was present there that the Reformer of the present time had come and that he hereby affirmed his faith in him. He did not know about Promised

Messiah's public Messianic claim till he met Maulvi Tafazzal Hussein Otawi who was a disciple of the Promised Messiah and my father kissed both his hands, as a mark of respect, being blessed by accepting the Promised Messiah. In 1900, when the above mentioned gentleman was posted in Bho Gaon (a small town) as a Tehsildar, my father was also sent there as Assistant Tehsildar. During one of the social meetings Maulvi Tafazzal Hussein Sahib gave my father a book, 'Azala-e-Auhaam", written by the Promised Messiah.. It was then that my father came to know in detail the claims and the arguments that the Promised Messiah had put forward in support of his claims. Thus, he then wrote his letter for Ba'ait. (Kalam-e-Gohar 20-21)

Honour of meeting the Promised Messiah in person

In 1904 Hadhrat Maulana set out for Qadian. Professor Habibullah Khan Sahib writes:

"On reaching Batala my father (Maulana Zulfiqar Khan Sahib) found out that the Promised Messiah had left for Gurdaspur in connection with some litigation. He proceeded to Gurdaspur and went to the court straight away. As he waited near the court, he saw the Promised Messiah approaching. In spite of the fact that the Promised Messiah had never met Khan Sahib, he knew that it must be Tehsildar Sahib and addressed him so. My father greeted him and shook his hand. When the Promised Messiah alighted and proceeded towards the shade of the trees, my father followed him.

When the courts closed, the Promised Messiah offered Hadhrat Khan Sahib a place at his accommodation. My father had brought some melons of very fine quality from Lucknow which he presented to the Promised Messiah. The Promised Messiah sat on a bed while others had settled on the ground as a mark respect. Khawaja Kamaluddin, who was also present there, started eating the melons and was throwing the peels of the melon under the bed. My father was irritated by this act of sheer carelessness and lack of etiquettes. The Promised Messiah could see my father's disgust at this boorish act and his face reddened. Later when the Promised Messiah went out and others also left the room, my father tidied up the room. When the Promised Messiah and others returned Khawaja Sahib commented that Tehsildar Sahib is a very simple and down to earth person. On hearing this, the Promised Messiah's face again reddened and he said, "Khawaja Sahib! Do you think only Punjab is conserve of gentlemanliness?" The Promised Messiah, more often than not, used to dine with his companions and my father always tried to sit opposite him in order to enjoy his proximity and his comments.

Close relationship with the Promised Messiah and some Narratives

Professor Habibullah Sahib further writes:

"My father offered 'paan' to the Promised Messiah presuming that as the Promised Messiah's wife hailed from Delhi (where eating paan is a common habit) he would also be a habitual paan eater. The Promised Messiah smiled and accepted the paan. So my father continued to present him with a paan after every meal. After some time Khawaja Kamaluddin Sahib told my father that the Promised Messiah is not used to eating paan and that he only accepts them not to embarrass him and that it might be unsavoury for him. So my father stopped offering paan to the Promised Messiah. Then when they finished their dinner The Promised Messiah said with a smile: "Tehsildar Sahib, you have forgotten me today". My father then related what Khawaja Sahib had said. The Promised Messiah said affectionately: "Oh no! When Mahmood's mother (i.e. the Promised Messiah's wife) offers me a paan I do eat it". This comment is an example of the Promised Messiah's affectionate treatment of his companions.

Once the Promised Messiah arrived at the court quite early and all of the officials had not as yet reported for duty. Khawaja Sahib suggested to my father that they should go and pay a social visit to the presiding judge. So my father accompanied Khawaja Sahib to the Judge's room where the reader was also present there. The judge and the reader both suggested that litigation with Karam Deen was unnecessary and inappropriate and that they (Khawaja Sahib and my father) should urge the Promised Messiah to seek reconciliation. Khawaja Sahib commented that he also preferred reconciliation and that he would try to convince the Promised Messiah of this suggestion and then he turned round to my father and said that he would like my father to support him over his attempt to convince the Promised Messiah of this alternative, but my father just kept quiet.

Khawaja Sahib mentioned the judge's suggestion to the Promised Messiah. Sensing that Khawaja Sahib was thinking in the same vein as the Judge, the Promised Messiah, who was lying down on the bed resting, sat up and said passionately:

"Khawaja Sahib! Reconciliatory settlement in this matter is tantamount to accepting that all what I claim is a charade and that I am a charlatan and that my claim of prophethood is not a divine one. Do you think I am contesting this case to serve my ego? The only bone of contention of this case is my claim of prophethood. This case is not a personal squabble between Karam Deen and me. On a personal level, I detest litigation. Tell me, on what points might I reconcile?".

The Promised Messiah uttered these comments so vehemently that everybody presently there understood that that was the reply that Khawaja Sahib should have given to the Judge. It was clear indication of the lack of understanding of Khawaja Sahib in this matter."

Professor Habibullah Khan continues:

"My father stayed for 24 days in the company of the Promised Messiah and was the first hand witness of several phenomena of divine support and succour of the Promised Messiah which enhanced his faith and the verity of the claim of the Promised Messiah. On the eve of the end of his leave, he found it very hard to find courage to ask for permission from the Promised Messiah to leave. My father was overcome with sadness at the prospect of leaving such a pious company.

The Promised Messiah had specifically reserved a room for prayers (which later became known as "Bait-ud-du'a") at his accommodation. The Promised Messiah emerged from the "Bait-ud-du'a" and sat himself on a bed. Others were busy conversing on another bed close by. My father was a very softhearted person. He could not contain his sadness over leaving the company of Promised Messiah and rested his head on the bed behind Promised Messiah's back and started sobbing.

When Promised Messiah heard him sobbing, he turned towards my father and found my father in a pitiable state with his cap fallen aside and weeping profusely. The Promised Messiah started to caress his hair affectionately and exhorted him to exercise patience and said, "Do not lose heart, I will always remember you in my prayers ". Still crying, my father asked the Promised Messiah his permission to leave.

The Promised Messiah said, "Of course! You may leave but do keep writing to me. I will continue to pray for you." My father said that as the Promised Messiah was caressing his hair, he felt as if heaps of his afflictions were being swept away and caused a soothing and calming effect, which is beyond description, overwhelmed my heart. (Kalam-Gohar: Biographical introduction page 24-25)

Maulana Zulfiqar Ali Khan Sahib was also a lucky soul about whom one of the Promised Messiah's revelations *"Kitab-ul-Wali Zulfiqar Ali"* alludes to and is fulfilled in his person. In interpreting this revelation, the Promised Messiah opined that what Hadhrat Ali's sword did in earlier times, his books would do the same in this age. Some times fulfilment of a revelation is manifold.

The details of such a fulfilment are mentioned in the 'Register of Traditions' (a register recording the Traditions of The Promised Messiah). "The Promised Messiah said he would have written to Nawab of Rampur but refrained from it thinking that it might harm my father. My father replied: "What harm it could do to me. I do not care even if I lose my job. My services have been borrowed (by the state of Rampur) on the temporary basis."

The Promised Messiah was pleased by his comment and said that he would write a letter. So the Promised Messiah handed him a letter addressed to Sir Syed Hamid Ali Khan Sahib, the Nawab of Rampur, a copy of which was made by Mufti Mohammad Sadiq editor daily 'Badr' and kept for record. On the way back from walk from Nawan Pind, Mufti Sahib and I (Khan Sahib) were accompanying the Promised Messiah, when Mufti Sahib pointed out that the word 'Kitab' in Arabic is sometimes used in the sense of 'Maktoob' (i.e., a letter).

The Promised Messiah acquiesced and said, "Yes! It does". Then Mufti Sahib added further that Huzur's revelation "Kitab-ul-Wali..." also, in a way, holds good for Zulfiqar (Ali Khan Sahib) .The Promised Messiah turned towards Mufti sahib and commented that what he had said was absolutely right. This tradition shows that the Promised Messiah's sending a letter to Nawab of Rampur through Zulfiqar Khan Ali Sahib was, in fact, a fulfilment of the said revelation. Several other events and traditions regarding Hadhrat Maulana had been recorded in "Rawayat-e-Suhaba; vol: 6", which are ample proof of Maulana's devotion and love of the Promised Messiah.

Permanent Stay in Qadian

At one point in time when Hadhrat Khan Sahib was in the employ of Nawab of Rampur, he was to

encounter a misfortunate event. Professor Habibullah Khan narrates:

"Once a certain person approached my father and told him that he wanted to convert to Ahmadiyyat. My father advised him to go to Qadian. He started harping upon his abject financial plight. My father gave him some money to alleviate his financial misery and also a book to read .The mischievous soul had that book and the money sent straight to the Nawab Sahib adding that Khan Sahib had bribed him to convert. On his complaint, a case was instituted against Khan Sahib but ultimately, with the grace of Almighty, he was honourably absolved of the blame.

This incident disheartened him and he resigned from his post and once again took up a government job and was posted in Bajnour".

Professor Habibullah Khan adds further:

"In 1918 when Hadhrat Musleh Maud invited members of the Ahmadiyya Movement in Islam to devote their lives for the service and propagation of Islam, my father without a second thought, offered his name. Then in 1920 after retiring from the job, he forsook the pursuit of good life and took up residence in the small town of Qadian and adopted an ascetic life style oblivious of worldly comforts. He considered it as a blessing to carry out whatever duty he was assigned to the best of ability. He worked as a Nazir Amoor Aama for some years and was later promoted to the post of Nazir Aala.

In 1930, Nawab Raza Ali Khan, the ruler of State of Rampur wished to borrow his services and wrote to Hadhrat Musleh Maood. So with the permission of Head of the Jama'at Ahmadiyya he served the state of Rampur for 5 years but was not happy there. So he resigned and returned to Qadian. Huzur deputed him to the Department of Jaidad (Property and Assets), which he carried out till the Partition of India. After migration to Pakistan he had to excuse himself of actively serving the Jama'at, as he was then unable to move about because of his advancing age."

During the period that he served the Jama'at, he had the honour of carrying out some very important duties such as:

(1) In June 1921, he was to meet Lord Reading, the then Viceroy of India (Al Fazal 24th July 1921).
(2) In February 1922 he presented a gift on the behalf of Jama'at to the then Prince of Wales.
(3) In May 1924, December 1927, and again in February 1930 he attended the annual meetings of Muslim League
(4) In 1925 and in 1927, he was deputed to attend All Muslim Conference and then again in March 1928, he was one of the members of the delegation sent by the Jama'at to meet Simon Commission. (Kalam-Gohar, The Biography; Pages 17-18)

In August 1930, when he was to leave for Rampur, with Huzur's permission, he was given a farewell address lauding his services to the Jama'at in the following words:

"Khan Sahib served as Nazir Amoor-e-Aama for a considerable period of time and also served as Nazir-e-Aala for several years. The experience he had gained during his time of Government service proved very useful solving some of the problems of Jama'at offices. The spirit, devotion with which he worked tirelessly, in spite of his advancing age and family problems, is praiseworthy and deserves real gratitude". (The Daily, Alfazal; 16th August 1930)

On that occasion, Hadhrat Khalifatul Masih II commented:

"I can not resist thanking Khan Sahib for the valuable service he has rendered to the Jama'at despite his advanced age. In 1918 when I called for the members of the Jama'at to devote their lives for serving the religion, he and late Chaudhry Nasrullah Khan both volunteered their names for that purpose. Khan Sahib served the Jama'at with sincerity in the face of destitution. I am sure that Allah would amply reward his efforts. At present he is leaving for Rampur with my permission. I pray to Allah Almighty that he may find him occasions to serve the cause of the Jama'at there as well." (The Daily, Alfazal; 21st 1930)

An extraordinary distinction

In 1924 an International Conference also known as "The Wembley Conference" was held in England to which Hadhrat Khalifatul Masih II was also invited. Hadhrat Maulana Zulfiqar Ali Khan Sahib accompanied Hazoor to England. On their way back, they had a short stay in Damascus. It so happened that there were not enough rooms in the hotel for the whole of the group. It was decided that Hadhrat Maulana Sahib and Dr. Hashmatullah Khan Sahib would stay with Hazoor at his hotel. In the

morning after Fajr prayer, Hazoor's eyes fell upon a white minaret and he suddenly remembered the prophecy of Prophet Muhammad [sw] which mentions 'Alminarat-ul-Baidha' and he said, *"That prophecy is fulfilled today; right now I am in the company of two of my virtuous fellow beings and we have landed very near a 'Alminarat-ul- Baidha'.* (The Daily Al Fazal; 4th August 1979)

Offsprings and his last days

Maulana Sahib was living in Delhi at the time of partition of India. He moved to Pakistan with family. On Upper Mall Road, a mansion was allocated to him and he settled there. Due to advanced age and over weight, he started suffering from arthritis of knees. He would spend most of the time in his bed which ultimately adversely affected his digestive system thus suffered from extreme weakness.

He finally met his Creator on 26th February in 1954 at the age of 86. Hadhrat Musleh Mauood led his funeral prayers and he was laid to rest in the 'Sahaaba' section of the 'Bahishti Maqbra', Rabwah. His 'Wassiyat' number was 75. He was married four times and fathered several children. When he visited Qadian in 1960, he had eight sons and six daughters. His two sons, Hadhrat Maulana Abdul Malik Khan Sahib and Professor Habibullah Khan Sahib had the good fortune of rendering selfless services for the Jama'at.

Hadhrat Maulana Zulfiqar Ali Khan Sahib descended from a renowned family from South India. Though his 2 younger brothers, affectionately known throughout India as "Ali Brothers", had played considerable part struggle for the Independence of India, Hadhrat Maulana had the good fortune of serving the cause of Islam amply.

Once some leader of Indian Congress Party asked him, *"Why is that your two younger brothers have done so much for the Liberation of India and you have not?"*. To which he replied, *"Being the elder brother I chose to serve a greater cause"*. When asked which one? He retorted, *"The whole world is slave to ungodly powers and serving their worldly pursuits and to free the world of these temptations is a greater achievement than liberating India. Therefore, I joined the ranks of a movement known as Ahmadiyya Movement and that great work is its sole aim"*. (An excerpt from 'Tarikh-e-Ahmadiyyat'; Volume 3; Page: 128)

This shining facet of his character is the way he served the Jama'at in an untiring fashion, which has immortalised his name in the history of the Jama'at.

"Perish they don't, whose hearts are ablaze with Love.
Etched is our immortality on the Archives of the history of the world"
(Translation of a Persian verse)

Editorial *(continued from page 2)*

It becomes obvious from Huzur's various sermons that before establishing the system of the Jama'at, he had thoroughly studied the factors affecting the rise and fall of various nations and had a deep understanding of world history. Not only this, but he studied the different political systems that exist in the world and also their constitutions. It is mentioned that he also studied the anatomy and physiology of the human body to understand how various systems function. He used to apply his knowledge of the Holy Qur'an and Hadith to his conclusions about various aspects of systems. Before taking a final decision, he used to seek the opinion of able minds from the Jama'at and extensively prayed and only implemented a system after reaching a state of satisfaction.

The extensive system of the organisation of the Jama'at can be presented today as an exemplary model. The Sadar Anjuman's establishment of various Nizaraat, Terik-e-Jadid, Waqf-e-Jadid and various auxiliary organisations and appointment of office bearers presents a dynamic extensive force functioning throughout the world. The Promised Messiah was given the glad tiding that "*Thou art granted the key of success and victory.*" This meant that his Promised Son would function so magnificently that the mission of the Promised Messiah would ultimately be victorious over all other religions.

The Holy Qur'an

Western Myths and Islamic Realities

Salim Ahmad Malik

It was December 2001, a few months after the World Trade Centre disaster. Muslims were being blamed for all ills of the world. Islam was being portrayed as an extremist religion. The paranoia against Islam was at its height. Just then, a 'Special Report' was published in the "New Statesman" reporting on the research of John Wansbrough et al from University of London SOAS. The research purports to question '*Islam's own version of its origins*'. The research claims to deduce that '*the Koran as we know today was compiled or, perhaps, written long after Mohammad's death in 632AD*'. Most controversially of all, the researchers say that *'there existed an anti-Christian alliance between Arabs and Jews in the earliest days of Islam'* and that the religion may best be understood as a heretical branch of rabbinical Judaism. There are also the usual charges that the Holy Qur'an has been composed by the aid of earlier commentaries of Talmud and the Old Testament. The triumphant conclusion that the authors of this research arrive at is that Islam is an amalgam of Jewish texts, theology and traditions. The authors, of course consider themselves '*Islamicists*'.[1]

Considering the research was done in 1970, the timing of its publication is very meaningful. I have no intention of accusing the authors of any political gain or publicity at this particular time. Nevertheless, a severe attack has been made against the basic aspect of the whole structure of Islam by the researchers assigning themselves the sobriquet of Islamicists or Western Orientalist. No more of a vicious and insidious attack can be made against Islam than this one, which undercuts the very foundations on which this great religion rests. It is even more dangerous than the physical attack that is being mounted against Islam these days.

Excepting the timing, the research and conclusions are nothing new. Attacks of this nature on Islam have been going on for the last one thousand years and all have one common factor. All so called scientific research is based on the *a priori* assumption that Islam is not a Divine revelation. Having established that conclusion at the very beginning, the religion of Islam must be explained away in terms of the seventh century Arabian conditions. Since the Bedouins of that period had no knowledge of the metaphysical, of eschatology, about the higher state of being or about the Divine Word, the Holy Qur'an must be explained away as a borrowing from the Jewish and Christian texts.

In the Christian world, such views about Islam have been prevalent for a long time. St. John of Damascus, who was an official in the administration of the Umayyad Khalifas in Damascus, and who knew Arabic well, has included Islam in a section of his works on Christian heresies. He maintains that Islam believes in God but denies certain of the essential *truths* of Christianity. He assumes that because of this denial even the truths that Islam believes in are void and without meaning. His most extreme view, however, is that Islam is a false religion, Allah is not God, Mohammed was not a prophet and Islam was invented by men whose character and motives should be deplored.[2]

The translation of the Holy Qur'an was available in Europe in the twelfth century when it was made under the direction of Peter the Venerable, the so-called 'humane' Abbott of Cluny. He addressed the Muslim world with affection: *'I approach you, not as men often do with arms but with words, not with force but with reason, not in hatred but in love.....I love you and loving you, I write to you and invite you to salvation'*.[3] Unfortunately, the title of this treatise was '*Summary of the Whole Heresy of the Diabolic Sect of the Saracens*'. The same kindly Abbot showed his real mentality when he wrote to King Louis VII of France on the eve of the second crusade to the Middle East in 1147. Peter wrote to him saying that he hoped he (King Louis) would kill as many Muslims as Joshua had killed Amorites and Canaanites.[4]

By and large, Christians in Europe, in the first thousand years of confrontation, thought of Islam on the bases of very little knowledge and a great

deal of ignorance. Although the Holy Qur'an was available in Latin translation and some Arabic philosophical works had been translated, these translations were only those that concurred with the Greek thought. There was very little knowledge of theology, cosmology and eschatology that had been given in the Holy Qur'an, nor were the Islamic practices or Law and spiritual thoughts known to ordinary Christians. George Sale (1697-1736) made the first English translation of the Holy Qur'an that he prepared from the Latin version of Ludovico Marracci. In his introduction, Sale [5] reverts to the old entrenched prejudices and questions God's purpose in the advent of the Holy Prophet. Sale believes that Holy Prophet Mohammad was not inspired by God, but God used his inclination and interests for His own ends *"to be a scourge to the Christian Church for not living answerably to that most holy religion that they had received."*

Thomas Carlyle's lecture on 'The Hero as Prophet' in *On Heroes, Hero-worship and the Heroic in History',* published in 1841, accepts Mohammad as a Prophet, albeit by his own definition of prophecy *'a silent great soul; one of those who cannot but be in earnest'.... 'Some light had come, as it could, to illuminate the darkness of this wild Arabian soil. As confused, dazzling splendour as of life and Heaven...he called it revelation and the Angel Gabriel. Who of us may yet know what to call it?'* [6] At the same time, he uses some most uncomplimentary words for the Holy Qur'an. In fact, the Holy Qur'an is condemned as *the most boring book in the world; a wearisome, confused jumble, crude, endless iteration, long windedness, most crude, insupportable stupidity in short.*[7]

William Muir, who went on to become Principal of Edinburgh University and was knighted for his services, was present in Agra (India) in 1854 when the great debate between Karl Pfander, a German Missionary in the service of the Church Missionary Society and a Muslim Divine Sheikh Rahmatullah al-Kairanawi took place. The main question was whether the Christian scriptures had been altered so as to conceal the evidence for the future coming of the Holy Prophet Mohammad. The debate was inconclusive because Karl Pfander, badly bruised emotionally, withdrew after only the second session.[8] William Muir, a few years earlier, had written an article, 'The Muhammadan Controversy', which showed that Islam was the only undisguised and formidable antagonist of Christianity....*It is just that Muhammadanism acknowledges the divine origin, and has borrowed so many weapons of Christianity, that it is so dangerous an adversary.* [9]

William Muir after becoming Principal of Edinburgh University wrote his well-known *Life of Muhammad.* He expressed virtually the same opinion as above, and about Islam, he says that *"there is in it* [Islam] *so much truth borrowed from previous revelations yet cast in another mould, as to divert the attention from the need for more."*[10]

Even Gibbon forgot the prime duty of a historian temporarily when discussing Islam. Instead of remaining neutral, as expected of a great historian, he brings to the fore the same old prejudices against Islam, the Holy Prophet and the Holy Qur'an. In his insultingly imperious way, he pompously dismisses the divine revelation of the Qur'an and claims that a civilised man would find it difficult to accept this position and loftily claims that the text is only good enough for a simple mind: *'This argument* [the divine origin of the Holy Qur'an] *is most powerfully addressed to a devout Arabian, whose mind is attuned to faith and rupture, whose ear is delighted by the music of sound and whose ignorance is incapable of comparing the production of human genius....'*[11]

These Western prejudices have always remained latent in the thoughts of those who feel threatened by Islam and new stereotypes are constantly coming on the scene to express the ingrained hatred of Islam. In the eighties, when the Salman Rushdie controversy was its height, Fay Weldon and Conor Cruise O'Brien were the two most ardent defenders of Salman Rushdie. In writings and in broadcasts they were not averse to using some of the strongest language against Islam. In her book, *Sacred Cows,* Fay Weldon writes:

'The Koran is food for no thought. It is not a poem on which a society can be safely or sensibly based...I see it as a limited and limiting text when it comes to the comprehension of what I define as God'.[12]

Conor Cruise O'Brien regurgitates the old prejudices and says that the Muslim Society looks profoundly repulsive: *"...it looks repulsive because it is repulsive... A Westerner, who claims to admire Muslim society, while still adhering to Western values, is either a hypocrite or an ignoramus or a bit of both."*[13]

Karen Armstrong is perhaps one of the few scholars who has defended Islam and Islamic values. Commenting on the pronouncements, while accepting that O'Brien may call her a 'hypocrite', stresses that *'these remarks do not cohere with my experience of studying the Qur'an and the history of Islam '*. She continues:

"... Part of the Western problem is that for centuries Muhammad has been seen as the antithesis of the religious spirit and as the enemy of decent civilisation. Instead, we should try to see him as a man of the spirit who managed to bring peace and civilisation to his people'.[14]

One can only ignore the hypotheses by the 'Researchers' that Islam is a product of the anti-Christian alliance. The most charitable view about this supposition can be that the 'researchers' were trying to inject some sense of humour, if not trying to make mischief, in their investigative extrapolations. There is hardly any historical or traditional material to support such a claim.

The Reality

The reality is that the Holy Qur'an is a revelation of God and a book in which His message to mankind is contained. It has been well recorded in the traditions, and they are the only source that matters in religion. During the lifetime of the Holy Prophet, the revelation came over a period of 22 years and 5 months (610-632 C.E.). The Divine revelation was committed to memory by the companions of the Holy Prophet and was also written on whatever material was available. This practice of committing the Holy Qur'an to memory was passed on to others from generation to generation - a practice that continues even today all over the Islamic world. Even in the Medina period, when the Holy Qur'an grew into the book that we know today, the written text was always secondary to the recitation and memorising. The Holy Prophet had dictated his revelation to the secretaries. One of the early secretaries was Abd-Allah ibn Abi Sarh. He gave up Islam when, on one occasion, he anticipated the words that were to be dictated and then boasted that he could reveal the like of that which God had revealed.

Soon after arrival in Medina, the Holy Prophet engaged a local man, Ubayy ibn Kaab to continue the work. Ubayy was followed by Zayd ibn Thabit, another Medinite, who continued until the demise of the Holy Prophet. The completed transcript was guarded by the widow of the Holy Prophet, Hafsa, which formed the basis of a fair copy prepared at the request of Hazrat Abu Bakr and Hazrat Umar. The same transcript was acquired from Zayd to form a definitive, bound edition of the Holy Qur'an at the behest of Hazrat Uthman. There is enough internal evidence to prove that the *Suras* were fixed in detail by the Holy Prophet himself. The only element that came afterward was the order of the Suras, which, ever since the compilation by Hazrat Uthman, have endured unchanged till today.[15] Even Gibbon[16] accepts that the Holy Qur'an was recorded 'on palm-leaves and shoulder-bones of mutton' and were kept in the safe custody of one of the wives of the Holy Prophet. He concedes that two years after the death of the Holy Prophet, the manuscript of the Holy Qur'an was published by *'his friend and successor Abubeker'* and that *'various editions of the Holy Qur'an assert the same miraculous privilege of an uniform and incorruptible text'*.

The Holy Prophet of Islam died on 8 June 632. Four major historians wrote about his life. The first biography was by Muhammad ibn Ishaq (d. *c.* 767); the others were Muhammad Ibn Umar al-Waqidi (d. *c.* 820), Mohammad Ibn Sa'd (d. 845) and Abu Jaffer at-Tabari (d. 923). These are the prime sources to understand Islam, the Holy Prophet and his Divine revelation. These historians were not relying on their own ideas or suppositions. Their biographies include earlier documents in their narrative and they traced oral traditions back to their original sources. These historians were not writing in the same manner as the modern Western historians. They were honest enough not to taint the narrative with their own opinion or to be selective to present one narrative in preference to the other. Tabari narrates two separate accounts of the conversion of Hazrat Umar ibn al-Khattab without commenting. To the best of their ability, they have tried to tell about the life and times of the Holy Prophet as honestly and truthfully as they could. It

should be remembered that for men of those times and especially the religious scholars, the fire of hell was not an abstract idea but a concrete reality. They feared God in a manner that very few people today can realise. Those were the people who lived and thought in a world in which verities of religion were uppermost in their mind and the foremost duty that they perceived was to save their souls. Nothing is less scientific than to project the modern mentality on to a period of religious sanctity.

Wilfred Cantwell Smith points out that for Muslims, the Qur'an is not simply a record of revelation; it is that revelation itself:

"If one is drawing parallels in terms of the structure of the two religions, what corresponds in the Christian scheme to the Qur'an is not the Bible but the person of Christ - It is Christ who is for Christians the revelation of (from) God. And what corresponds in the Islamic scheme to the Bible (the record of revelation) is the Tradition (Hadith)... The counterpart to Biblical criticism is Hadith criticism, which has begun. To look for historical criticism of the Qur'an is rather like looking for a psychoanalysis of Jesus." [17]

Sayed Hasan Nasr explains it further:

"One could say that the Word of God in Islam is the Holy Qur'an; in Christianity it is Christ. The vehicle of the Divine message in Christianity is Virgin Mary; in Islam it is the soul of the Holy Prophet.... The Divine word can only be written on the pure and 'untouched' tablet of human receptivity. If this word is in the form of flesh, the purity is symbolised by the virginity of the mother who gives birth to the Word, and if it is in the form of a book, this purity is symbolised by the unlettered nature of the person who is chosen to announce this Word among men. One could not, with any logic reject the unlettered nature of the Holy Prophet and in the same breath defend the virginity of Mary. Both symbolise a profound aspect of this mystery of revelation and once understood one cannot be accepted and the other rejected.' [18]

This unlettered nature of the Holy Prophet reflects the most essential condition of revelation. The recipient of the Divine revelation has to be totally passive and totally pure. The soul of the Holy Prophet was just a *tabula rasa* for the Divine Pen and his supreme virtue was realising the Truth through contemplation. In the metaphysical sense, one could say that by achieving extinction *(fana)* one can hope to enter into life with God and find subsistence in Him *(baqa)*. In this respect, the Holy Prophet is the supreme example of Prophethood and the revelation of the Holy Qur'an a supreme miracle.

To the charge that the Holy Qur'an is composed of *"earlier commentaries of the Talmud and the Old Testament"*, one must understand what is prophecy or *Nabuwwa,* and its role in any religion. It is difficult to go into too many details which are available in numerous volumes written by Muslim scholars in which they explain the metaphysical dimension of this central reality in religion. According to the Islamic view, prophethood is a state bestowed upon men whom God have chosen because of certain perfection in them by virtue of which they become the instruments through whom God reveals His message to the world. The inspiration of a *Nabi* (prophet) is directly from Heaven. He owes nothing to anyone in this world. He is not a scholar who learns through books certain truths nor one who learns from other human beings and in turn transmit this learning. His knowledge marks a direct communication of the Divine to the human order. This communication is, from Islamic point of view, a theophany *(Tajjali)*. This definition of prophethood in Islam holds true for all prophets not just in case of the Holy Prophet of Islam. From the Muslim point of view, Christ did not gain his knowledge of the Old Testament and the message of Hebrew prophets by reading books or learning from rabbis but directly from Heaven. Nor did Moses learn the law and the message that he brought, from other prophets, be it even Abraham. He received a new message directly from God. And if he stressed some of the truths of the messages brought by Semitic prophets before him or if Christ affirmed Jewish traditions whose inner meanings he revealed – according to the well-known saying *'Christ revealed what Moses veiled'* – or if the Holy Qur'an mentions some of the stories of the Old Testaments, none of these instances imply historical borrowing. They indicate only a new revelation in the framework of the same spiritual climate, which can be called the Abrahamic tradition. The same applies to avatars of Hinduism who came each with a new message from Heaven but spoken in the language of the same spiritual ambiance.

The other objection often raised by non-Muslims who read the Qur'an for the first time is the incoherence that they encounter. The Holy Qur'an is not a mystical text, nor a book of Aristotelian logic, although it contains both mysticism and logic. It is not just poetry although it contains most powerful poetry. The Holy Qur'an, like every sacred text, should not be compared with a form of human writing because it is a Divine message albeit in human language. This fact holds true for the Bible as well, which includes not only the Gospels but also the Old Testament. There one sees, as in the Holy Qur'an, an element of incoherence. Karen Armstrong narrates a well-known story of some Japanese tourists visiting the West for the first time.

"Their English was reasonably good and as they always liked to know something about religion of countries they visited, they dutifully sat down and started to read the Bible. They were utterly bemused by it and when they arrived in the United States, they took their difficulties to a notable scholar. They had really tried to persevere with this book, they explained, but could not for the life of them find any religion in it! The scholar, highly amused, agreed that unless one approached these scriptures in a particular frame of mind, it was indeed difficult to find anything religious or transcendent in its account of the history of ancient Jewish people." [19]

The fact is that it is not the sacred text that is incoherent. It is man himself who is incoherent and it takes a great deal of effort on his part before the Divine Book will become clarified to him and reveal to him its treasures. Maulana Jalal ud-Din Rumi, explaining what is required to understand the Holy Qur'an, says:

"The Holy Qur'an is like a bride who does not disclose her face to you, for all that you draw aside the veil. That you should examine it and yet not attain any happiness and unveiling, is due to the fact that the act of drawing aside the veil has itself repulsed and tricked you, so that the bride has shown herself to you as ugly, as if to say, "I am not that beauty". The Holy Qur'an is able to show itself in whatever form it pleases. But if you do not draw aside the veil and seek only its pleasure, watering its sown field and attending on it from afar, toiling upon that which pleases it best, it will show its face to you without your drawing aside the veil." [20]

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National Majlis-e-Aamla Ansarullah UK

Hadhrat Khalifatul Masih V ايده الله has graciously granted approval of the National Majlis-e-Aamla, Ansarullah U.K. for the year 2007. may Allah enable all the members to work hard to the best of their abilities.

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Ansarullah Tabligh Activities

Majlis Ansarullah has always stressed upon its members to engage in preaching activities and to develop personal contacts with neighbours and also to hold individual meetings. In response, Ansar are making efforts on individual basis but still there is alot to be done.

Majlis Ansarullah has organised some preaching sessions in the form of "question and answers" and also Eid Milan get together. Two such events were organised in December 2006. The details are as follows:

Baitul Futuh Region

A question and answer session was organised by the Baitul Futuh region. The proceeding began with recitation of the Holy Qur'an by Habib Ur Rahman Ghauri, followed by English translation by Nasir Orchard. Waleed Ahmad Sahib, Naib Sadar Ansarullah, introduced the Ahmadiyya Jama'at to the audience. The main speaker was Maulana Ataul Mujeeb Rashid who delivered his speech on the subject "Islam - A religion of peace". The speech was followed by a lively discussion. The event was attended by 29 non-Ahmadi guests.

Middlesex Region

The Middlesex region organised their Tabligh session in Hayes in the form of question and answers. The meeting was chaired by Ch. Rafiq Javaid Sahib, Naib Sadar Ansarullah. The proceedings started with recitation of the Holy Qur'an by Sohail Qureshi, followed by introduction of the Jama'at by Waleed Ahmad. Maulana Ataul Mujeeb Rashid addressed the audience. The topic of his speech was "Why Islamophobia"? This was followed by an interesting discussion. Salim Ahmad Malik, acting regional Ameer, gave a vote of thanks. The event was followed by a dinner. It was attended by 47 non-Ahmadi guests.

Islamabad Region

Members of the Crawley Majlis organised an Eid dinner on 5th January 2007. The programme began with recitation of the Holy Qur'an by Mirza Nasir Ahmad followed by English rendering by Zahid Khokhar. The event was chaired by Waleed Ahmad Sahib, Naib Sadar Ansarullah, who delivered a short speech to introduce the Ahmadiyya Jama'at to the guests. Ahsan Ahmadi, local president and regional Ameer, explained the nature of the Eid festival. The guests were also invited to deliver short speeches. Councillor Brenda Smith and Cllr Lanzer addressed the participants. The Mayor, Councillor Sally Blake, remarked in her speech that how impressed she was with the work of the Humanity First. Laura Moffat, local member of the parliament, said she was deeply impressed by the motto of the Jama'at "Love for all and hatred for none" and the Jama'at truly lives up to her motto. The event closed with silent prayers and a dinner was served which was attended by 50 guests.

Scotland Region

Ansar from Glasgow Majlis have made efforts to establish individual contacts with believers of other religions and 11 Ansar have been preaching to 40 such persons. Five members were able to hold 24 preaching sessions. Efforts were also made to develop further contacts by sending greeting cards on the occasion of Eid and Christmas.

ANSAAR CHARITY WALK 2007

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Wasiyyat

Maulana Ataul Mujeeb Rashed, Imam of the London Mosque
Translation by Mr. Khalil Mullick

Wasiyyat is a heavenly scheme
A means to gain entry to Paradise
Respond to this call, O my friends
Our revered Imam is making this call
Make a Will, do make a Will
Urge everyone to do the same

It is a way to gain proximity to God
A source of His Forgiveness and Grace
It makes one's good deeds shine
The light of God illumines the hearts
Make a Will, do make a Will
Urge everyone to do the same

The Messiah of our times received a glad tiding
Through revelation he was given this Sign
How great is this Mercy and Grace of God
We have been given a key to His Paradise
Make a Will, do make a Will
Urge everyone to do the same

Be not unnerved by its conditions
God shall dispel all worries and grief
We shall bathe eternally in Blessings
Day and night shall rain God's Grace
Make a Will, do make a Will
Urge everyone to do the same

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